Mu'tah Lil-Buhuth wad-Dirasat, Humanities and Social Sciences Series, Vol. 27, No5, 2012

PROPHETIC GUIDANCE IN DEALING WITH AHL-UL-DHIMMAH

Mohammed Musleh Al-Zoubi*
Mohammed Abdul Hameed Al-Khateeb

Abstract

This research aims at highlighting the true image of Islam through the Prophet Mohammed's (pbuh) dealings with Ahl-ul-Dhimmah (Jews and Christians who are not fighters) in times of peace. This research was developed for the purpose of giving the true image of Islam, especially nowadays, when there are many fierce accusations towards the Prophet (pbuh), under the acclaimed right of 'freedom of speech'. Perhaps the best way to defend the Prophet is to show his true personality from various aspects in a peaceful and civilized way. We rebel these accusations as Allah (awj) commands us in the Qur'an:

Repel evil with that which is best: We are well-acquainted with the things they say. (Surah Al-Mu'minun, V.96).

We have demonstrated through this research that the Prophet's dealings with (Ahl-ul-Dhimmah) should be an example for everyone to follow in social and international relations. We clarify that Islam is the first religion to give the citizens of its state full rights; even if they are non-muslims.

Keywords:

---

* كلية الشريعة، جامعة آل البيت.

تاريخ تقديم البحث: 2010/10/18. تاريخ قبول البحث: 2011/4/3.

الهدي النبوي في التعامل مع أهل الذمة

محمد مصلح الزعبي

محمد عبدالحميد الخطيب

ملخص

يهدف هذا البحث إلى إبراز جوانب تعامل النبي محمد (صلى الله عليه وسلم) مع أهل الذمة في أوقات السلم، وإعطاء الصورة الحقيقية للإسلام في تعامله مع غير المسلمين المسالمين.

وقد تناول الباحثان مختلف جوانب الحياة الاجتماعية والسياسية والاقتصادية وبيان حسن معاملة النبي -صلى الله عليه وسلم- لهم، وعدم التمييز بين المسلمين وأهل الذمة الذين يعيشون في كنف الدولة الإسلامية.

ولعل هذا هو أفضل وسيلة لمواجهة التهم الظالمة التي تكال للإسلام، -وبخاصة في هذه الأيام- بطريقة سلمية وحضارية؛ ليكون هذا دافعا للمسلمين للاقتداء بهدي نبيهم في مجال العلاقات الاجتماعية والدولية، وتوجيه عناية غير المسلمين إلى صورة النبي محمد -صلى الله عليه وسلم- الحقيقية؛ التي شوهها بعضهم لعدم معرفته بحقيقة جوانب هذه الشخصية.

وقد أشار الباحثان إلى أن الإسلام هو الدين الوحيد الذي أعطي مواطنيه -مسلمين أم غير مسلمين- حقوقا متساوية.

الكلمات الدالة: الهدي النبوي، أهل الذمة.

INTRODUCTION:

It is the wisdom of Allah to send for each nation a messenger from amongst them; in order to convey the message of God to them and call them to worship God alone. Allah says in the Qur'an:

"For we assuredly sent amongst every People a Messenger, (with the Command), "Serve Allah, and eschew Evil": of the people were some whom Allah guided, and some on whom Error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth)" (Surah An-Nahl, V.36)

And He (swt) revealed to each messenger a holy book to guide his nation in specific. He (awj) says in the Qur'an:

"And Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed" (Surah Al Baqarah, V.213)

In another verse He (awj) says:

"We gave Musa the Book and followed him up with a succession of Messengers; We gave 'Isa, the son of Maryam, Clear (Signs) and strengthened him with the Holy Spirit[1]" (Surah Al Baqarah, V.87)

Allah the almighty also gave to each prophet a miracle to prove that the prophet is a messenger from God. On order, that prophet would challenge the people to whom he is sent to with a miracle which was special or well practiced at that time (by the people) e.g. The people of Prophet Musa (Moses) practiced magic, so Allah gave Musa suitable miracles (i.e. magic stick and others) in order to convince the people and to support his call. As Allah says in the Qur'an:

"'Now do you throw your rod!'' But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Musa!" (It was said), "draw near, and fear not: For you art of those who are secure." (Surah Al Qasas, V.31)]

In another verse Allah (swt) says:

"'Now put your hand into your bosom and it will come forth white without stain (or harm): (these are) among the nine Signs (you will

take) to Fir'aun and his people: for they are a people rebellious in transgression.'" (Surah Al Naml, V.12)

The people of Prophet Isa (Jesus) practiced medicine and treatment for the sick, so Allah gave Isa miracles of cures which was suited to them (e.g. to bring the dead to life, cure the sick), as Allah says in the Qur'an:

"And (appoint him) a Messenger to the Children of Israel, (with this message): 'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: and I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a Sign for you if you did believe'" (Surah Al-i-'Imran, V.49)

Prophet Mohammed's (pbuh) message was for all mankind, as Allah says in the Qur'an:

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not." (Surah Saba, V.28).

...he was sent to the tribe of Quraysh who were well known in Arabic speech. So Allah bestowed the Noble Qur'an as a permanent miracle to the Prophet to be challenged to the Arabs and subsequently to all mankind and Jinn. He (awj) says in the Qur'an:

"Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an they could not produce the like thereof, even if they backed up each other with help and support." (Surah Al Israa, V.88)

In another verse He (swt) challenged the people to produce just one Surah (chapter) similar to those in the Qur'an. He (awj) says:

"And if you are in doubt as to what We have revealed from time to time to Our servant, then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah, if your (doubts) are true." (Surah Al Baqarah V.23)

As we said earlier, Allah meant the message of the Prophet Mohammed (pbuh) to be for all mankind and to be conveyed with justice, mercy and kindness. He (awj) says in the Qur'an:

"We sent you not, but as a mercy for all creatures." (Surah Al Anbiyaa, V.107)

This mercy was shown in the Prophet's (pbuh) treatments, sayings and actions. The mercy was shown to both Muslims and non-muslims, and also to animals, birds and even lifeless objects. The Prophet (pbuh) had the most perfect behavior and characteristics, which were praised by Allah in the Qur'an:

"And you (Mohammed) stand on an exalted standard of character" (Surah Al Qalam, V.4)

Allah also praises the Prophet (pbuh) in his behavior towards his Companions:

"Now has come unto you a Messenger from amongst yourselves: it grieves him that you should perish: ardently anxious is he over you: to the Believers is he most kind and merciful." (Surah At-Touba, V.128)

Article Proplem:

Because the image of Islam was not clear in the eyes of the westerns. Nowadays, unfortunately, there are some people who accuse Islam and Muslims, labeling them as terrorists and extremists etc., without proof or evidence. This accusation went towards the Prophet (pbuh) under the acclaimed right of 'freedom of speech'. So it has become obligatory on us to defend the Prophet (pbuh), and clarify some of these accusations, and one way of clarifying this would be by informing about the true personality of the Prophet (pbuh); as a civilized way of defending him, as Allah commands us in the Qur'an:

"Repel evil with that which is best: We are well-acquainted with the things they say." (Surah Al Mu'minun, V.96)

In a previous article(*) we spoke about the Prophetic Guidance in dealing with women (muslim and non-Muslim) and we conclude that Islam is the religion which gives the most just treatment to women, giving them many rights, some of them not being given to them before. We are continuing on the same road as that article, we are going to tackle how the Prophet (pbuh) dealt with Ahl-ul-Dhimmah (Jews and Christians); in order to show how the Prophet set an excellent example of how he was a mercy for muslims and non muslims, and how he treated them, resulting in many of them embracing Islam.

We would also like, for the Muslims, to take the Prophet (pbuh) as an example, and to deal with Ahl-ul-Dhimmah as he used to do, and to have a good relationship with them on all levels in order to spread the love and compassion between all nations instead of killings, fights, and wars.

To preach Islam and spread it in a positive way, we must follow the footsteps of the Prophet (pbuh) and his companions in dealing with others with justice, love, good characteristics and fairness. As a result, Islam spread through Muslim traders who went to Malaysia, Indonesia and many other countries.

Perverse studies:

There are some relevant studies, including:

1. The rulles of the Ahl aldhemma and almustameneen in the Dar al-Islam. by Abd al-Karim Zidan
2. Non-Muslims in the Islamic Society. by Yusuf al-Qaradawi
3. Fiqh of Muslim minorities. by Khaled Mohamed Abdel Qader
4. Ah-lul-Dhimma wal wilayaat Al-A'ama fi Al-Fiqa Al-Islami. by Nimer, Al-Khashashna,

These studies althow are very important as they tackled the jurisprudence side in dealing with Ahl-ul-Dhimmah and the provisions on this, but in this research we will focus on the Prophet's guidance in dealing with people of the book the fact that this study is the combining between the Prophet Hadith and comparative religion in order to show tolerance of the Prophet peace be upon him, in order to correct false image in the minds of Westerners.

Article plan:

We have divided this research into an introduction, six sections and a conclusion, as follows:

Introduction –The importance of this research and the reasons for writing it.

Section 1 – The definition of Ahl-ul-Dhimmah

Section 2 – Prophtic Humanties in dealing with Ahl-ul-Dhimmah

Section 3 – The rights given to Ahl-ul-Dhimmah

Section 4 – Social dealings with Ahl-ul-Dhimmah

Section 5 – Economic dealings with Ahl-ul-Dhimmah

Section 6 – Political dealings with Ahl-ul-Dhimmah

Conclusion – The results gathered from this research

1: The definition of Ah-lul Kitab (Ahl-ul-Dhimmah):

Az-Zubaydi said, "'Ah-lul-Kitab' means those who read the Torah (Old Testament) and the Injil (New testament)" (2)

Al Hajawi said, "'Ah-lul-Kitab' are the people of At-Torah and Al Injil such as the Jews and the Christians, and those who have similar beliefs to them" (3)

Abdul Qadir Údah divided the 'people of the book' into two groups: Ah-lul-Dhimmah (Christians/Jews who are peaceful with Muslims and their wealth, properties, and faith are protected in the Islamic state) and Ah-lul-Harb (the Christians/Jews who wage war and do not have a treaty or covenant with the Muslims) (4). Allah says in the Qur'an regarding Ahl lul-Harb:

"In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds." (Surah At-Touba, V.10)

Imam Al Ghazali defined Adh-Dhimmi as "the ones to whom a Holy Book was revealed to their Prophet, who are adults, sane, and able to pay Al Jizya[5]" (6)

Therefore Allah (swt) instructs the Muslims how to deal with the two types of Ahl-ul-Dhimmah ; He, the almighty says in the Qur'an:

"Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out, of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong." (Surah Al Mumtahinah, V.8-9)

Therefor Ahl-lul-Dhimmah means those who are not fighters from Ahl-ul-kitab.

2: Prophtic Humanties in dealing with Ahl-ul-Dhimmah:

Islam respects any human being as a human and honours him/her regardless of his/her faith, nationality, colour or creed. Allah verifies this in the Qur'an:

"We have indeed created man in the best of moulds" (Surah At-tin, V.4)

In another verse, He, the almighty says:

"We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation." (Surah Al Israa, V.70)

But Allah does favour people over their piety and good deeds. He says in the Qur'an:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full Knowledge and is well-acquainted (with all things)." (Surah Al Hujuraat, V.13)

As we said in the introdusion section, the message of Islam is for all mankind; Allah says in the Qur'an:

"We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not." (Surah Saba, V.28)

Therefore the Prophet (pbuh) built bridges with other communities from other beliefs, such as Jews and Christians, and laid down certain rules in how to deal with the non-Muslims in all aspects of life, on the basis of being brothers in humanity. This was done in order to ensure that the message of Islam reaches them in a good manner; giving them the opportunity to willingly embrace Islam. Islam does not want its followers to be isolated

from the others in the community, so it pays great attention to the building of relationships with them; to be kind, compassionate, and to live in peace. Thus, Islam instructs Muslims to be respectful and kind to their parents even if they are non-muslims, as Allah says in the Qur'an:

"We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which you hast no knowledge, obey them not. You have (all) to return to Me, and I will tell you (the truth) of all that you did." (Surah Al 'Ankabut, V.8)

Also He (awj) says in another verse:

"But if they strive to make thee join in worship with Me things of which you hast no knowledge, obey them not; yet bear them company in this life with justice (And consideration), and follow the way of those who turn to Me (in love). In the End the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did." (Surah Luqman, V.15)

Islam also teaches to be kind to relatives and to deal with them in a good manner, according to the Hadith:

*Narrated Asma' bint Abu Bakr (raa **t**): My mother came to me during the lifetime of Allah's Apostle (pbuh) and she was a pagan. I said to Allah's Apostle (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet said, "Yes, keep good relation with her."* [7]

Another Hadith emphasizes this (to keep the ties of relatives):

Narrated Abu Huraira: When Allah revealed the Verse: "Warn your nearest kinsmen," Allah's Apostle got up and said, "O people of Quraysh (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Bani Abd Manaf! I cannot save you from Allah's Punishment, O Safiyah, the Aunt of Allah's Apostle! I cannot save you from Allah's Punishment; O Fatimah bint Mohammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." [8] This includes everyone; whether Muslims or not.

Imam An-Nawawi said the Prophet (pbuh) gave an example of cutting ties with a relative by lighting a fire and an example of keeping the ties with a relative by putting out the fire. [9]

The Prophet (pbuh) arose for any passing funeral regardless of the deceased person's faith. This shows that the Prophet respected the souls of every human being; whether Muslim or non-muslim, even after the death of non-muslam:

Imam Al Bukharī reported on the authority of 'Abdur Rahmān bin Abi Laila said Sahl bin Hunaif and Qais bin Sad were sitting in the city of Al Qadisiyah. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?" [(10)]

Therefore the messenger of Allah (pbuh) placed within his actions the teaching of Islam, by being tolerant, just, respectful and practical in dealing with every person who he came across.

3: The rights given to Ahl-ul-Dhimmah:

Ahl-ul-Dhimmah who are citizens of the Islamic state have full rights similar to those of Muslims, and the duties asked of Muslims are also asked on them without any variance; except in some circumstances, such as worship or something which is prohibited in Islam but not prohibited in their religion; they will not be asked to stop that.also they will not be asked to participate in jihad. [11] Some Muslim scholars say that "for them is what we have (i.e. rights) and on them what is on us (i.e. duties)". The following are some of the rights which have been granted by Islam to Ah-lul-Dhimmah:

3.1: The protection and honouring of life:

Islam guarantees the safety of the lives of Ahl-ul-Dhimmah who are living in the Islamic state; warning the Muslims against harming or killing any person:

Narrated Abdullah bin Amr (raa), the Prophet (pbuh) said: "Who ever kills a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is smelled from a distance of fourty years" [(12)]

In another Hadith:

Imam At-Tirmithy narrated on the authority of Abu Huraira that the Prophet (pbuh) said: “Whosoever killed an innocent person who has a treaty (with the Muslims) they will not find the smell of paradise and it’s smell will be found for fourty autumns” (13)

Ibn Hajar said: “The Mu’ahid is the one who as a treaty with the Muslims” (14) (i.e. by paying Al Jizya or having a covenant of safety from a Muslim governor or from any Muslim).

The Companions of the Prophet (pbuh) followed in his footsteps in taking care of Ahl-ul-Dhimmah in the Muslim community. Ŭmar bin Al Khattab told his successor, Uthman to take care of Ahl-ul-Dhimmah and not to burden them. (15)

Imam Ash-Shafi’i reported that a Muslim man was brought to Ali bin Abi Talib (during the time of his Caliphate), who had killed another man from Ahl-ul-Dhimmah . After establishing the evidence, Ali gave a verdict that the Muslim man should be killed as a punishment. The brother of the victim was non-muslim, then came to Ali and said “I forgive this man; the killer.” Ali said to him, “Have you been threatened or forced to do that?” The man said, “No, but I will accept Ad-Diya (blood money) as a compensation.” Ali replied, “The blood money of a person of the book must be equal to the blood money of a Muslim.” (16)

3.2: The freedom of worship:

Islam gives all human beings the right to choose their own faith, and it will not force someone to become a Muslim. Allah (swt) says in the Qur’an:

“Let there be no compulsion in religion: Truth stands out clear from Error” (Surah al-Baqarah, V.256)

Although Allah is able to guide everyone to the right faith, He the almighty gave man freewill and the freedom of choice:

“If it had been your Lord's Will, they would all have believed, all who are on earth! Will you then compel mankind, against their will, to believe?” (Surah Yunus, V.99)

Imam Ahmad reported the story of a man who came to kill the Prophet (pbuh). The man held a sword and asked the Prophet, "Who will prevent me from killing you?" The Prophet replied, "Allah, the almighty." Then the sword fell from the man's hand, and the Prophet picked up the sword and said to the man, "Who will prevent me from killing you?" The man said, "Be kind to me." Then the Prophet asked, "Do you certify that there is no god but Allah?" The man replied "No. But I promise that I will not fight you, and I will be not amongst those who fight you." Then the Prophet let him go free. The man went to back his tribe and told them, "I have met the best of mankind." (17)

Although the man came to kill the Prophet (pbuh), the Prophet pardoned him and set him free after he refused to enter Islam.

Islam protect the places of worship for Ahl-ul-Dhimmah wherever the location. It is reported that the treaty of conciliation between the Prophet (pbuh) and the people of Najraan(18) (they were Christian) that the Prophet guaranteed the safety of their lives, wealth, property and belongings, and not to be forced out of their religion; and for the Churches not to be altered. (19)

When Umar (raa) conquered Jerusalem he wrote for the Christians (in Jerusalem) a covenant as follows:

[This is the pledge given by the slave of Allah, Umar, the Amir Al Mu'mineen, to the inhabitants of Aelia (Al Quds), a pledge to themselves and their belongings, churches, crosses, old and new and to all the followers of their creed. Their churches are not to be destroyed, wholly or in part and their areas are not to be forced to abjure their religion. None of them are to be harmed.] (20)

Also Khalid bin Al Waleed composed a treaty with the people of Qadisya(21), he pledged that their churches should be kept and not destroyed, that they would be allowed to ring the bell to call for prayers and wear crosses in their festivals. (22)

Islam gives Ahl-ul-Dhimmah the right to build and establish their own private schools in order to teach their faith, cultures and history. It also allows them to teach in schools and universities in different fields of knowledge– this can be witnessed all over Muslim countries today.

3.3: The protection of wealth and belongings:

The protection of wealth and belongings is another one of the duties on the Muslim community. This duty has been inherited by Ahl-ul-Dhimmah and the Muslims give them the freedom of managing and investing their wealth in a proper manner.

Narrated Abdullah ibn Abbas, The Apostle of Allah (pbuh) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them. (23)

Also, in another Hadith:

Narrated Khalid ibn Al Walid, the Apostle of Allah (pbuh) forbids the overtaking of property of those who have a treaty with Muslims. (24)

It is clear that Ahl-ul-Dhimmah have all the rights for their wealth, belongings, properties, buying, selling, renting or gifting, and the Islamic state does not have the right to deny them that. (25)

3.4: Benefiting from state services:

There is no disparity between Muslims and Ahl-ul-Dhimmah (who are living in the Islamic state) to receive state services, such as water, electricity, roads and other public services.

Abu Dawud reported, a man from the immigrants of the Companions of the Prophet (pbuh) said, "I participated in battle three times along with the Prophet (pbuh). I heard him say, 'Muslims have common share in three (things). Grass, water and fire. (26)*'" In another version: The Prophet (pbuh) said, "The people have common share in three things; grass, water and fire."*(27)

As-Sarkhasi said, "This means that Ahl-ul-Dhimmah have an equal share in the great rivers, such as Jihon and Sihon, (In China) Al Furat and Dijla (In Iraq) and The Nile (In Egypt). Everyone; whether Muslims or not, have the equal right to benefit from these rivers as the benefit from the Sun and the air." (28)

The above is what has been understood by the followers of the Prophet (pbuh).

Umar ibn Al Khattab was passing by one of the streets in Madinah, and he saw an old man from Ahl-ul-Dhimmah begging. Umar asked him, “What has caused you to beg?” The man replied, “I am in need of money.” Umar took him to his (Umar’s) home and gave him something to eat, and then took him to Bait-ul-Mal (Financial House) and allocated for him a monthly payment. Umar then exempted the man from paying Al-Jizya (poll tax). (29)

When Khalid ibn Al Walid conquered Al-Hira (in Iraq) he made a covenant with the people there. In it he stated that any old person who is not able to work because of age or illness or any person who was rich and then became poor, will not be asked to pay Jizyah and should be paid from the Bait-ul-Mal, as long as he/she is living in the Islamic state. (30)

At the present time we don’t have this name(Ahl-ul-Dhimmah) as such, but

they exit in the Muslim counters and pay tax, and to get benefits. So we deal with them by the rules of Ahl-ul-Dhimmah.

Umar ibn Abdul Aziz told Udai bin A’rta-ah that “Anyone from Ahl-ul-Dhimmah who has reached old age, being incapable of work, should receive a sufficient salary from Bait-ul-Mal” (31)

Nowadays, this is known as social security (which Ahl-ul-Dhimmah are entitled to) alongside with the healthcare, education etc. – there is no divergence between them and the Muslims.

At the time of the Ottoman ruling, the Ottomans allocated very important positions and jobs to Ahl-ul-Dhimmah (who were citizens of the Ottoman state) and used to send ambassadors/ representatives to Christian countries(32)

Some Muslim scholars (Al Mawardi and others) assert that it is permissible for somebody from Ah-lul-Dhimma to be a minister in the Islamic state. (33)

3.5: Protection inside and outside the Islamic state:

It is the responsibility of the Muslims to provide protection for Ahl-ul-Dhimmah who was citizen of the Islamic state, inside and outside the Islamic state, for example, the Jews at Madinah were protected by the Muslims; as long as they kept their treaty .

The Messenger of Allah (pbuh) wrote a guarantee to the people of Najraan, affirming the safety of their lives, faith, land, property, wealth, that they will not be oppressed, and that they would be protected if an army came to attack them. (34)

A good case to prove that the Islamic state takes care of Ahl-ul-Dhimmah is reported by Ibn Taymiyah: When Syriah was occupied by the Tatar army they took some hostages, both Muslims and some from Ahl-ul-Dhimmah (who were living in Syria). Ibn Taymiyah went to the leader of Tatar (Qatdloshaa) and requested to free the hostages. The leader offered to free the Muslim hostages only. Ibn Taymiyah refused and said “We will not be satisfied unless you free all the hostages, including Jews and Christians.” He insisted in this until the leader agreed and set all of them free. (35)

4: Social dealings with Ahl-ul-Dhimmah:

It is well known that the Prophet (pbuh) had good characteristics and qualities even before his Prophethood, Consequently, the Makkan people named him ‘As-Sādiq-ul-Amin’; the trustworthy. After Allah chose Mohammed to become His messenger, the Prophet’s characteristics became even more emphasized. He never broke any of his promises to anyone; whether Muslim or non-muslim. He used to command his followers to be truthful in their words and actions, to fulfill the covenant, to be sincere, and sustain trusts. He considered these to be qualities that all believers should try to attain, and anyone who did the opposite was considered a hypocrite.

Narrated Abdullah ibn Umr, that the Messenger of Allah (pbuh) said, “There are four characteristics of a hypocrite; whosoever has one of them will be considered a person who has one sign of a hypocrite, until he abandons it: when he talks, he talks a lie; when he makes a promise, he breaks it; when he takes an oath he cheats it; when he quarrels he deviates from the truth.” (36)

This is verified in another Hadith:

It is reported on the authority of Abu Huraira that the Messenger of Allah (pbuh) said, “Three are the signs of a Hypocrite: when he spoke he told a lie, when he made a promise he acted treacherously against it, when he was trusted he betrayed.” [(37)]

Therefore, Allah (swt) commands the Muslims to be just to all people, whether Muslims or not. He, (awj) says in the Qur’an:

“Allah does commands you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice.” (Surat An-Nisa' V.58)

The word “An-Nās” in the above verse refers to mankind; Muslims or non-muslims. The Messenger of Allah (pbuh) always underlined that Muslims should be kind to Ahl-ul-Dhimmah, and warned against aggression towards non-muslims. The Prophet said that he will be the defender of those who have been oppressed; on the Day of Judgement.

Safwan reported from a number of Companions of the Apostle of Allah (pbuh) on the authority of their fathers who were relatives of each other, The Apostle of Allah (pbuh) said, “Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.” [(38)]

The following are some examples of how the Messenger of Allah (pbuh) lived in peace and harmony with Ahl-ul-Dhimmah :

4.1: The participation in their happy and sad occasions:

Because Ahl-ul-Dhimmah are living in an Islamic state, if Muslims take part in their happy and sad occasions; this will lift up their spirits, hence creating a close atmosphere between Muslims and non-muslims. The Prophet (pbuh) set examples of how he was tolerant and compassionate to the non-muslims who were living amongst the Muslim community:

Narrated Anas bin Malik: A young Jewish boy used to serve the Prophet and he became sick. So the Prophet went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was

sitting there; the latter told him to obey Abul-Qasim (the Prophet) and the boy embraced Islam. The Prophet came out saying: "Praises be to Allah who saved the boy from the Hell-fire." (39)

Also, in another Hadith:

Narrated Abū Mūsā Al Ash'arī: The Prophet said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)." (40)

These instructions (from the Prophet) are not only for Muslims, rather it is generally for both Muslims and non-muslims as ibn Hajar said, "The Prophet's saying of 'visit the sick' applies to everyone." (41)

Consequently, the scholars who collect Hadith such as Al Bukharī, Muslim, Abu Dawud, Ahmad, At-Tirmithi, Nisa-ī and so on, have allocated chapters or 'books' named as 'visiting non-muslims sick." (42)

Imam Al Bayhaqi reported in his book 'Shu'ab-Al Iman' (branches of faith) that Anas ibn Malik said, "When the Prophet (pbuh) used to visit someone who was not a Muslim, he used to ask him/her, 'Oh Jew, how do you feel?', or 'Oh Christian, how do you feel?'" (43)

The Prophet (pbuh) calling them by faith is a way of recognizing and respecting them.

In the same book, it is reported that:

Ghalib Al Qatan asked Al Hasan, "We have Christian neighbors, they are kind to us; visiting our sick people, and following our funerals. What should we do it return?" Al Hasan replied, "Do the same to them: be kind to them, visit the sick person, when you leave, pray for him by saying 'the cure and health in the hands of Allah'." (44)

The Prophet (pbuh) used to take part in the funerals of Ahl-ul-Dhimmah:

Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, 'O Allah's Apostle! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up." (45)

4.2: Greetings:

A greeting is one of the good deeds in the sight of Allah. It is a way to win the heart of the people, and to spread compassion and harmony.

Abu Hurairah reported: The Messenger of Allah (may peace and blessing be upon him) observed: You shall not enter Paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) As-Salamu Alaykum. [(46)]

Also, in Imam Al Bukharī and Muslim:

It is narrated on the authority of 'Abdullah b. 'Amr that a man asked the Messenger of Allah (pbuh) which of the merits is superior in Islam. He (the Holy Prophet) replied, "That you provide food and extend greetings to one whom you know or do not know." [(47)]

The phrase 'greetings to one whom you know or do not know' refers generally, to anyone, whether Muslim or not.

Most Muslim scholars agree if a non-muslim greets a Muslim first, it becomes a duty on the Muslim to respond to their greeting. As Allah (swt) says in the Qur'an:

"When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things." (Surah An-Nisa, V.86)

The Prophet (pbuh) used to respond to the greeting of Ahl-ul-Dhimmah even when they were cursing him with death:

Aishah reported that some Jews came to Allah's Apostle (pbuh) and they said: "Abu'l-Qasim (the Prophet), as-Sam-u-'Alaikum (death upon you)", whereupon he (the Holy Prophet) replied, "Wa 'Alaikum." Aisha reported: In response to these words of theirs, I said, "But let there be death upon you and disgrace also", whereupon Allah's Messenger (pbuh) said, "Aisha, do not use harsh words." She replied, "Did you hear what they said?" Thereupon he (the Holy Prophet) replied, "Did you not hear my response? I said to them: Wa 'Alaikum (let it be upon you)" [(48)]

4.3: Kindness to neighbours:

Respectfulness, consideration and kindness to neighbours are some of the most important duties of Muslims. Islam considers these characteristics as a sign of a good believer.

Imam Al Bukharī reported on the authority of Abu Shuraih, the Prophet (pbuh) said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Apostle?" He said, "That person who's Neighbor does not feel safe from his evil." (49)

In another Hadith:

It is narrated on the authority of Abu Hurairah that the Messenger of Allah (pbuh) said, "He will not enter Paradise whose neighbour is not secure from his wrongful conduct." (50)

The Prophet (pbuh) considered harming neighbours one of the major sins, and the one who commits adultery with his neighbour's wife, his sin will be very great; it comes next to associating partners with Allah and killing your own son, This is supported by the narration of:

Imam Al Bukharī and Imam Muslim reported on the authority of Abdullah ibn Mus'ud, "I asked the Prophet, 'What is the greatest sin in the Sight of Allah?' He said, 'That you set up a rival unto Allah though He Alone created you.' I said, 'That is indeed a great sin.' I then asked, 'What is next?' He said, 'To kill your son lest he should share your food with you.' I asked, 'What is next?' He said, 'To commit illegal sexual intercourse with the wife of your Neighbor.'" (51)

This includes anyone; whether Muslim or non-muslim. (52)

Imam An-Nawawi said, "Committing adultery with the neighbors is considered as a great sin because it is expected from the neighbors to look after each other and to help each other and not to harm each other; so when someone commits adultery with his neighbor's wife, it will be seen as cheating on this trust." (53)

A good example of keeping good ties with neighbors is when Abdullah ibn Amr slaughtered a sheep and said to his wife, "Have you presented a gift from it to my Neighbors, the Jew? For I heard the Apostle of Allah (pbuh)

say, ‘Gabriel kept on commending the Neighbors to me so that I thought he would make them my heirs’” (54)

4.4: The exchanging of gifts:

It is well known in Islamic tradition that the Prophet (pbuh) and his family (Al Al Bayt) did not accept a charity from Muslims or non-muslims, but they did accept gifts:

Narrated Abu Hurairah: Whenever a meal was brought to Allah's Apostle, he would ask whether it was a Gift or Sadaqah (something given in charity). If he was told that it was Sadaqah, he would tell his companions to eat it, but if it was a Gift, he would hurry to share it with them. (55)

In another version, Abu Hurairah said: the Prophet would eat if it was gift but he would not eat if it was Sadaqah. (56)

Also, in another Hadith:

Narrated 'Aishah: Allah's Apostle (pbuh) used to accept gifts and used to give something in return. (57)

Regarding the gifts from Ahl-ul-Dhimmah , Ibn Al Atheer reported that the Prophet (pbuh) sent Hatib bin Abi Balta’ah to Al Muqawqis a (Christian governor of Egypt) on 6 A.H., to invite Al Muqawqis to Islam after a long conversation between Hatib and Al Muqawqis. Al Muqawqis said to Hatib, “You are wise, and you have been sent by a wise man. I am sending a gift with you to him.” He sent Mariah Al Qibtiyyah (Mariah the Coptic) who later became a Muslim and then the Prophet (pbuh) married her, and she gave birth to a son called Ibrahim. (58)

In another Hadith:

Narrated Abu Humaid As-Sa’idi: We accompanied the Prophet in the Battle of Tabuk and the King of Aeila presented a white mule and a cloak as a gift to the Prophet. And the Prophet wrote to him a peace treaty allowing him to keep authority over his country. (59)

The Prophet (pbuh) was given a silk garment by U’kaidir Duma:

'Ali reported that U’kaidir of Duma presented to Allah's Apostle (pbuh) a silk garment, and he presented it to 'Ali. And said, “Tear it to make head

covering for Fawaatim (women) out of it, and distribute it among the women.” [(60)]

In the above Hadith the Prophet (pbuh) accepted the gift of silk, but did not use it , or wear it, as it is forbidden for men to wear silk; so he gave it to Ali to pass it on to women, in order to make headscarves from it.

It is reported that the King of Abyssinia (Al Najashi) gave black leather stockings as a gift to the Prophet (pbuh):

Narrated ibn Buraydah, “Al Najashi sent a gift to the Prophet (pbuh), they were black stockings. The Prophet wore them and he performed ablution and wiped water over them.” [(61)]

So this is clear evidence shows that the prophet used to accept the gifts and exchanging in return.

4.5: Marrying their daughters and eating from their food:

Allah (swt) says in Qur’an:

“This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are Believers, but chaste women among the People of the Book, revealed before your time, when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If anyone rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (Surat Al Maidah, V.5)

In the above verse, it is clearly stated that it is permissible to eat from the food of Ahl-ul-Dhimmah , and to marry their daughters except the following two types: ‘Lewdness’ refers ‘those who commit adultery openly’ and ‘secret intrigues’ refers to ‘those who secretly have affairs’, as Ibn Kathir said. [(62)]

Regarding eating from their food:

Narrated Anas bin Malik: A Jewess brought a poisoned (cooked) sheep for the Prophet (pbuh) who ate from it. She was brought to the Prophet and he was asked, "Shall we kill her?" He said, "No." I (Anas) continued to see the effect of the poison on the palate of the mouth of Allah's Apostle. [(63)]

Regarding marrying their daughters, the Messenger of Allah (pbuh) himself married two of them, one Christian woman called Mariah. [64]

He then married a Jewish woman called Safiah, daughter of Huyaī (b. Akhtab). [65]

5: Economic dealings with Ahl-ul-Dhimmah:

As Islam is a way of life, it covers all aspects of life; one of them that is important today is the economic aspect. Thus Islam pays a great attention to business, and it lays down certain rules and regulations in dealing with business, such as, being honest, truthful and pious. In one saying of the Prophet (pbuh) praises the honest businessman:

Narrated Abu Sa'id Al Khudri, the Prophet (pbuh) said, "The trustworthy businessman will be in the company of the Prophets; those who speak the truth; and martyrs (in paradise)" [66]

5.1: Business dealings:

It is reported that the Prophet (pbuh) used to deal in business with the Jew; buying, selling and renting there for Imam Bukharī and Muslim reported that the prophet dealt with the people of the book,

Narrated 'Aisha: Allah's Apostle (pbuh) bought some food grains from a Jew on credit and mortgaged his Armor to him. [67]

Al Badr-il-Ayni said, "This is a clear indication that it is permissible to deal business with the Jews and Christians, and to consume their food, which Allah makes lawful. It is permitted to mortgage your weapon to them when you are in need of food, if these dealings are for the benefit of the Muslim Ummah." [68]

Another Hadith gives example that the Prophet (pbuh) bought two garments from a Christian businessman:

Narrated Anas bin Malik: The Prophet (pbuh) sent me to Haliq (a Christian) to buy some garments from him on credit. [69]

So this is indicate to that no harm to have a business dealings with a non Muslem

5.2: Financial dealings:

Amr bin Umaya killed two people from the tribe of Benia'mir, who had a treaty with the Prophet (pbuh). The Prophet went to see some Jews who were living just outside Medina to borrow money from them; in order to pay as blood money (as compensation) to the family of the people who were killed. But instead they planned to assassinate him. Allah informed the Prophet (pbuh) through Jibra'il about this plot, and so the Messenger went back to Medinah. [(70)]

Also, it is permitted to have agricultural agreements between the Muslims and non-muslims. To prove this, we can see that Imam Al Bukharī quoted a few Hadith regarding this; collecting them in his book Sahih, under the chapter of "Agricultural partnerships with the Jews", such as:

Narrated Ibn 'Umar: Allah's Apostle (pbuh) gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield. [(71)]

6: Political dealings with Ahl-ul-Dhimmah:

Politics is a process by which groups of people make **decisions**, and generally is involved in state affairs; between a state and the rest of the world.

The Prophet (pbuh) had the qualities of wisdom and intelligence, and was also guided by Allah (swt). This enabled him to play his role as the head of state, building it with intellect, knowledge and creed; according to Islamic teachings. In this section we will discuss not the internal policies of the Prophet (pbuh) about running a state, but the external policies; especially look at Ahl-ul-Dhimmah :

6.1: Treaties:

The Prophet (pbuh) tried his best for the Muslim state to live peacefully, with a happy atmosphere between it and neighboring countries, and to avoid bloodshed. Therefore one of the first things he did when he came to Madinah (after establishing the Muslim state), was a treaty between the Muslims and the Jews surrounding Madinah.

Ibn Ishaq said: The Prophet (pbuh) wrote a covenant between Al Muhajirīn (the immigrants) and Al Ansar (the helpers). In it he mentioned the Jews (who were living in Madinah's surroundings); giving them a guarantee of safety of their faith and wealth. Also in it, he fulfilled the conditions mentioned in it; no oppression/aggression from any party to another, and to advise each other accordingly[(72)]

6.2: Diplomacy:

The Prophet (pbuh) used to receive delegations and send ambassadors to non-muslim countries as a diplomatic dealing. For example, he sent ambassadors to the kings and emperors of the non-muslim states to explain the message of Islam:

Abu Sufyan narrated "I set out during the Truce that had been concluded between me and Allah's Apostle. While I was in Sham, a letter sent by the Prophet (pbuh) was brought to Heraclius. Dihya Al Kalbī had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Then Heraclius asked for the letter of Allah's Apostle and read it wherein was written: "In the Name of Allah, the Most Beneficent, the Most Merciful. This letter is from Muhammad, Apostle of Allah, to Heraclius, the sovereign of Byzantine........ Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's Punishment); embrace Islam and Allah will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom. [(73)]

Another letter went to the governor of Bahrain (in the gulf):

Narrated 'Abdullah bin Abbās: Once Allah's Apostle (pbuh) gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain (He did so) and the Governor of Bahrain sent it to Kisra (Chousroes), the ruler of Persia who read that letter and then tore it to pieces. [(74)]

And many more letters went out from the Prophet (pbuh) to the leaders of the world via his ambassadors. He also used to receive delegates from different parts of the world, when he conquered Makkah; many delegates came to meet him at Madinah. Thus the Prophet forbid the Muslims from saving meat for longer than three days; as he wanted to feed the delegates

(the Muslims would save meat sufficient for themselves for three days, after that they would distribute the rest to the delegates; as a way of hospitality):

Ibn Umar reported that Allah's Messenger (pbuh) forbade that the flesh of sacrificial animals be eaten beyond three (days). [75]

But later on, when the delegates concluded their visit to Madinah the Prophet (pbuh) permitted the Muslims to save the meat beyond the three days:

Aishah reported that Allah's Messenger (pbuh) said, " I prohibited you (from eating) the flesh of sacrificed animals beyond three days, but now keep it as long as you like. I forbade you for the sake of the delegates, now that they have departed; you may eat it, save it and give it as charity" [76]

The Prophet (pbuh) also sent ambassadors to places where he made treaties with its people. For example he sent Al Mughira to Najraan:

Mughirah bin Shu'ba reported: When I came to Najran, they (the Christians of Najraan) asked me, "You read (in the Qur'an) 'O sister of Harun' (Maryam) whereas Moses was born much before Jesus." When I came back to Allah's Messenger (pbuh) I asked him about that, whereupon he said, "The (people of the old age) used to name (to their persons) after the names of Apostles and pious persons who had gone before them." [77]

Also in another Hadith:

Narrated Imam Al Bukharī on the authority of Hudhayifah bin Al Yaman: The people of Najran came to Allah's Messenger (pbuh) and said, "Allah's Messenger, send along with us a man of trust"; whereupon he replied, "I would definitely send to you a man of trust, a man of trust in the true sense of the term." Thereupon his Companions looked up eagerly and he sent Abu Ubaiydah bin Jarrāh. [78]

We can see clearly how the Prophet (pbuh) dealt with Ahl-ul-Dhimmah : in a civilized, humanitarian way, according to the Islamic teaching, which is set as an example of how the Muslim and non-muslim relationship should be.

CONCLUSION:

From our research, we conclude the following points.

(i) Islam honors the human being, giving him/her the freedom of choice.

(ii) Islam does not force anyone to become a Muslim; it is entirely left for the person to decide.

(iii) The preaching of Islam should be based on dialogue and should encompass respecting the other opinion.

(iv) The message of Islam was established in peace, love, tolerance with the rejection of extremism, terrorism and violence.

(v) The Prophet (pbuh) set examples in dealing with Ahl-ul-Dhimmah; we should follow them in international dealings.

(vi) Islam was misunderstood partly due to wrong behavior of some Muslims who give a incorrect impression of Islam.

RECCOMENDATIONS:

(i) The researchers recommend that more studies should be carried out in similar fields in order to present a good image of Islam.

(ii) The studies should be done in English and other languages in order to benefit and give the true image of Islam to non-Muslims.

Finally, we would like to ask Allah to make this work sincere in its purpose. If it is right we thank Allah for guiding us to the Right Path, and if there are errors, it is from our shortcomings as human-beings so we beseech Allah for forgiveness.

Referencese:

(1) The Angel Jibra’il (Gabriel)

(*) Prophetic Guidance in Dealing with Muslim and Non-Muslim Women Published in AL-MANARAH For Research and Studies "Sharia& Law" Volume 15. No.2,Ramadan, 1430 A.H/September 2009 A.D

(2) Taj Al A’rus, Vol. 1, P.6859

(3) Al-Hajwai, Sharufid-din abu An-naja Musa bin Ahmad Al-Maqdisee – Al-Iqna’, (no date) Vol.3, P.136

(4) Ú́dah, Abdul Qadir, At-Tashria’ Al-Janaa-i Al-Islami, Beirut, Ar-Risalah foundation, sixth edition, 1985, Vol.1, P.276

(5) AL-Jizyah is tax taken from non-muslims living under the protection of the Islamic state (see ibn Qdamah.vol.10,p567).

(6) Al-Ghazali, Abu Hamed Mohammed bin Mohammed, Al-Wajeez fee Fiqh Al Imam Ash-Shafi-I’, Al Adāb printer, Cairo, Egypt, 1317 A.H., Vol.2, P198. See also Al-Khashashna, Nimer Mohammed, Ah-lul-Dhimma wal wilayaat Al-A’ama fi Al-Fiqa Al-Islami, Al Maktabah Al-Islamyah, Amman, Jordan, first edition, 1409 A.H. P.73

(7) Al Bukhari Sahih, Dar al-yamamah, Biruet, 3rd, 1987, book of Hibah (gifts), chapter of ‘gifts to the pagans’.Vol,2,P,934,no2477. See also book of Al-Adab (manners), chapter ‘the woman keeping ties of relationship with her mother’. See also Muslim Sahih, book of Zakah (alms), chapter ‘the virtues of giving charity to the relatives’,Vol2, P,696, Hadith no.1003

(8) Al Bukhari Sahih, book of Adab (manners), chapter of relatives, Vol,5,P,2232,no5644. See also Muslim Sahih, book of Iman (faith), chapter of ‘warn your nearest kinship’,Vol,1.P,192, Hadith no.204

(9) An-Nawawi, Yahya bin Sharif-fid-Din, Sahih Muslim, Commentary by An-Nawawi, Beirut 1994, third edition, Vol.3, P.8

(10) Al Bukhari Sahih, book of Al-Janaa-iz (funerals), chapter ‘getting up for the funeral of a Jew’Vol,1. P441, no125.

(11) See Mohammed Ameen, Hashiyat ibn A’bd-din, Dar Al fiqr Al Arabi, Beirut, Lebanon, second edition, 1966, Vol.2, P.171

(12) Al Bukhari Sahih, Book of Al-Jizya (pol tax) and Al-Muwada'a (stoppage of war), chapter 'the sin of one who kills an innocent person having a treaty with the Muslims', Hadith no.3166

(13) At-Tirmithy, Mohammed bin Isa abu Isa, Sunan At-Tirmithy, edited by Ahmad Mohammed Shakir and others, Dar ihya At-Turaath Al Arabi, Beirut, Lebanon, The book of Ad-Diyaat (blood money), chapter 'killing an innocent person who has a treaty with the Muslims', Vol.4, P.20, Hadith no.1403. Imam at-Tirmithy said "this is a sound Hadith", also Sheikh Al-Baani said "This is a sound Hadith". See (Sahih At-Targheeb wat Tarheeb, Vol.3, P.89

(14) Ibn Hajar, Ahmad bin Ali Al-A'sqalaani, Fatih Al Baari bi Shareh Sahih Al Bukhari, Beirut, Lebanon, 1379 A.H., Vol.12, P.259

(15) Al Bukhari Sahih, the book of Futha-il-as-Sahaba (virtues of the companions), section of 'the agreement for Uthman the next Caliph.'

(16) Ash-Shafi'i, Mohammed bin Idris Al Matdlabi, Musnad Ash-Shafi'i, Dar-ul-Kutub Al I'lmiya, Beirut, Lebanon, Vol.1, P.344. See also Tahtheeb At-Tahtheeb, Vol.7, P.220

(17) Hanbal, Ahmad, Al Musnad, commentary by Sheikh Shu'aib Al-Arna-uot, Qurtubah foundation, Cairo, Egypt, Vol.3, P.364 & 390. Sheikh Shu'ayb Al-Arna-ut said 'It is a sound Hadith.'

(18) A place south of Saudi Arabia and north of Yemen.

(19) Ibn Al Qayim Al Jawziya, Mohammed bin Abi Bakr Ayyub Az-Zar'i, Zad Al Ma'ad fi Hady Khair Al i'bad, edited by Shu'aib Al-Arna-uot and Abdul Qadir Al-Arna-out, Ar-Risalah foundation, Beirut, Lebanon and Al Manar Islamic Library, Kuwait, fourteenth edition 1986, Vol.3, P.549

(20) At-Tabari, Mohammed bin Jarir, Tarikh Al Umam Wal Mulook, Dar Al-Kutub Al i'lmiya, Beirut, Lebanon, first edition 1407 A.H., Vol 2 P.449. See also Al-Khateeb, Mohammed Abdul Hameed, Al-Quds, the place of Jerusalem in classical Judaic and Islamic traditions, Ta-Ha publishers, London 1998.

(21) A place in Iraq (Al Hamawi Yaqut, Mu'jam Al Buldaan, Vol.4 P.329)

(22) Abu Yusuf, Ya'qub bin Ibrahim Al Hanafy, Al-Kharaaj, Dar Al Ma'rifah, Beirut, Lebanon, P.147

(23) Abu Dawud sunan, book of Al-Kharaj, chapter 'taking Al Jizya', Vol.2, P.183, Hadith no.3041. See also ibn Al Qayim, Zad Al-Ma'ad Vol.3, P.549

(24) Abu Dawud, sunan, book of Tda'am, chapter 'it is forbidden to eat wild animals', Vol.2, P.383, Hadith no.3806. , Imam Al-Albani said "It is a sound Hadith." See also At-Targhīb wat Tarhīb, Vol.1, P.234

(25) Khashashna nimir, Al-lul-Dhimma fi Al-wilayaat Al-A'mma P.136

(26) Abu Dawud, sunan, book of Al-ijarah (renting), section of 'preventing the water', Vol.2, P.300, Hadith no.3477, Imam Al-Albani said "It is a sound Hadith." See also At-Targhīb wat Tarhīb, Vol.1, P.234

(27) AL-harth bin Abi Usamah, AL-Muhsnad, ed, Hossin Ahmad Saleh,1st,ed,1992,Vol1,P.508and653.this edation is week because cam throw abi khadash

(28) As-Sarkhasi, Mohammed bin Abi Sahel, Al Mabsut, Dar-Al-Ma'rifa, Beriut, Lebanon, 1406 A.D., Vol.7, P.255

(29) Ibn Al-Qayim, Mohammed bin Abi Bakr Az-Zar'i, Ah-kam Ah-lul-Dhimma, edited by Yusuf Ahmed Al-Bakri and Shakir Tawfiq Al-A'roori, Ramadi publications, Ad-Damam As-Suadi and Bin Hazim house, Beirut, Lebanon, first edition 1997, Vol.1, P.144.

(30) Al-Kharaaj p.24 privies source.

(31) Ahcam Ah-lul-Dhimma, Vol.1, P.143-144. privies source.

(32) Al Qaradawi, Yusuf, "Non Muslims in the Islamic society, Beirut, Ar-Risalah foundation, fifth edition 1992. P.25

(33) Abu Fares, Muhammad. Al-Faraa, Abu Yaala and his book, Al-Ahkam alsultanyah, Jordan,1401AH.P32..Also See Ah-lul-Dhimmah wal Al-Wilayaat Al-A'mma P.199-210

(34) Ibn Al-Qayyim, Zaād Al-Mi'ad, Vol.3, P.549

(35) Al Qaradawi, Yusuf, "non muslims in the Islamic society, Beirut, Ar-Risalah foundation, fifth edition 1992 P.10

(36) Al Bukhari Sahih, book of Al-Muthaalim (oppressors), chapter “the quarreller who deviates from the truth”, Beirut, Lebanon, third edition 1407 A.D. See also Muslim Sahih, book of Iman (faith), chapter “the signs of a hypocrite”, Vol.1 P.78 Hadith no.58

(37) Muslim Sahih, book of Iman (faith), Vol.1, P.78,no58.

(38) Abu Dawud Sunan, book of Kharaj wal Imara (Alms and leadership), Vol.23, P.187, Hadith no.3052. Sheikh Al-Albani said “It is a sound Hadith.” See AL-Jamaa Al-Sageer wazaiadatuh, Vol.1, P442.

(39) Bukhari Sahih, book of Al-Janaa-iz (funerals), chapter “if a child became a Muslim and dies, do we have to hold funeral prayers on him?”. Vol.1,P455,no1290.

(40) Bukhari Sahih, book of Al-Martha (the sick), chapter “obligations to visit the sick”. See also the book of Al-Jihad (struggle), chapter “realising the one in captivity”Vol.5,P,2139,no5325.

(41) Fat-hil-Bari Sharih Sahih Al-Bukhari, Vol.10, P.113

(42) See for example, Al-Bukhari Sahih, book of Al-Martha (sick), chapter “visiting the mushrik (polygamists)”.Vol.5,P.2141.

(43) Al-Bayhaqi, Abu Bakr Ahmed bin Al-Hussain, Shu’ab Al Iman, edited by Mohammed As-Sa’id Bisyuni Zaghlul, Dar-ul-Kutub Al-i’lmiya, Beirut, Lebanon, first edition 1410 A.D., section ‘visiting the sick’, Vol.6, P.547

(44) Ibid, Vol.6, P.546

(45) Al Bukhari, book of Al-Jana-iz (funerals), chapter “to stand up for the funeral of a Jew”.Vol.1,P440,no1245. See also, Muslim Sahih, the book of Al-Jana-izh (funerals), chapter “standing up for the Janaaza (funeral procession)” Vol.2,P659,no, 958.

(46) Muslim Sahih, book of Iman (faith), chapter “love of the believers and spreading the Salam”, Vol.1, P.74, Hadith no.54

(47) Muslim Sahih, book of Iman (faith), chapter ‘degrees of faith’, Vol.1, P.65, Hadith no.39

(48) Al Bukhari Sahih, book of Al-Adab (manners), chapter “the Prophet (pbuh) never used foul language”

(49) Al Bukhari Sahih, book of Al-Adab (manners), chapter "That person whose Neighbor does not feel safe from his evil”.Vol.5,P.2240,no5670.

(50) Muslim Sahih, book of Iman (faith), chapter “forbidden to harm the neighbour”, Vol.1, P.68, Hadith no.46

(51) Al Bukhari Sahih, book of Iman (faith), chapter “feedings will be considered as a part of faith”. Also see Muslim Sahih, book of Iman (faith), chapter “associating partners with Allah is considered a great sin”, Vol.1, P.90, Hadith no.86

(52) Bin Hajar, Fatih Al Baari, Vol.1, P.441

(53) Sharih An-Nawawi on Sahih Muslim (commentary) P.281

(54) Abu Dawud Sunan, book of Al-Adab (manners), section of “the right of neighbours”, Vol.2, P.760, Hadith no.5152. Also see At-Tirmithy, book of kindess, chapter “the right of neighbours”, Vol.4, P.333, Hadith no.1943 – Sheikh Al-Albani said ‘It is a sound Hadith.’

(55) Al Bukhari Sahih, book of Hiba (gifts), chapter “accepting the gifts”,Vol.2,P.910,no2437

(56) Abu Dawud Sunan, book of Ad-Diyat (blood money), chapter “if a man poisons the drink of another person and he died” Vol.2, P.582, Hadith no.3536 – Sheikh Al-Albani said, ‘It is a sound Hadith.”

(57) Al Bukhari Sahih, book of Al-Hiba (gifts), chapter “returning the gift”

(58) Ibn Al-Atheer, Abu As-Sa’daat Al Mubarak bin Mohammed Al-Jazri, Usud Al-Ghaaba fi Ma’rifat As-Sahaaba, Vol.1, P.229

(59) Al Bukhari Sahih, book of Zakah (alms), chapter “prising the date”. Also see Muslim Sahih, book of Zakah (alms), chapter “the miracles of the prophet” Vol.4, P.1784, Hadith no.1392

(60) Muslim Sahih, book of Libaas (clothes), chapter “forbidden to use gold cutlery”, Vol.3, P.1644, Hadith no.2071

(61) Abu Dawud sunan, book of Al-Tdahara (purification), chapter “wiping over the socks”, Vol.1, P.87, Hadith no.155.

(62) Ibn Kathīr, Tafsīr Al Qur’an-il-Karīm, Vol.2, P.28

(63) Al Bukhari Sahih, book of Al-Hiba (gifts), chapter “accepting the gift from non-muslim”. Also see Muslim Sahih, book of As-Salaam (greetings), chapter of “poison”, Vol. 4, P.1721, Hadith no.2190

(64) Usud Al-Ghaba fi Ma’rifat As-Sahabah, Vol.1, P.229 (also said in section 4.4)

(65) Muslim Sahih, book of Nikkah (marriage), chapter “the virtues of the one who frees and marries a slave”, Vol.2, P.1042, Hadith no.1365

(66) At-Tirmithy Sunan, book of Al-buyu’ (selling), chapter “the Prophet named businessmen”, Vol.3, P.515, Hadith no.1209. Sheikh Al-Albani said, ‘It is a sound Hadith.’see(See (Sahih At-Targheeb wat Tarheeb, Vol.2, P.165.

(67) Al Bukhari Sahih, book of As-Silm (peace), chapter “mortaging in the time of peace”. Also see Muslim Sahih, book of Iman (faith), chapter “mortgaging while we are residents or travellers”, Vol.3, P.1226, Hadith no.1603

(68) Umdat Al-Qari Sharih Sahih Al Bukhari, Vol.13, P.69

(69) Musnad Ahmed, Vol.3, P.243. See also Vol.6, P.147

(70) Ibn Katheer, Al-Bidayah wal Nihaya (the beginning and the end), Vol.4, P.75

(71) Al Bukhari Sahih, book of Al-Muzara’a (Agriculture), Chapter “Agricultural partnerships with the Jews”. See also Ibn Hajar, U’mdatil Qari, Vol.13, P.69.

(72) Ibn Hisham Seerat-An-Nabi, Vol.3, P.31

(73) Al Bukhari Sahih, book of Tafseer (interpretations), chapter “Say: ‘O People of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah.’ If then they turn back, say you: ‘Bear witness that we (at least) are Muslims (bowing to Allah's Will).’” (Surah Al-i-‘Imran, V.64).Vol.2,P.910.

(74) Al Bukhari Sahih, book of Al-Jihad (struggle), chapter “inviting the Jews and Christians to Islam”.Vol.3,P.1074,no,2781.

(75) Muslim Sahih, book of Al-Athahi (sacrifices), chapter “the Prophet (pbuh) forbid the saving of meat after three days; at the beginning of Islam” Vol.3, P.1560, Hadith no.1970

(76) Muslim Sahih, book of Al-Athahi (sacrifices), chapter “the Prophet (pbuh) forbid the saving of meat after three days; at the beginning of Islam” Vol.3, P.1561, Hadith no.1971

(77) Muslim Sahih, book of Al-Adab (manners), chapter “forbidden to name ourselves abul-Qasim” Vol.3, P.1685, Hadith no. 2135. See also At-Tirmithy, book of interpretations of the Qur’an, chapter “Surat Maryam”, Hadith no.3155. Imam At-Tirmithy said “it is a sound Hadith”.

(78) Al Bukhari Sahih, book of Al-Maghazi (Military Expeditions led by the Prophet (pbuh)), chapter “people of Najraan”